

# the Emily

March 8  
International  
Women's  
Day

"What I understand about being a woman is that I should be free. I should be able to have my own rights."  
M'sengezi, Zimbabwe

Volume 4, Number 4  
Thursday, March 6, 1986

## Sexual Politics in Education

by Jan Hull

The Women's Caucus of the Political Science Department have sponsored a number of successful Wednesday evening seminars, all of which focused on pertinent feminist perspectives and topics. On January 22, Barbara Latham, a professor from Camosun College, led a seminar that discussed "The Sexual Politics of Post Secondary Education."

Paramount in Latham's talk was the need for women in post secondary institutions to commit themselves to the long and exasperating task of changing the existing curriculum. Latham claims that this kind of commitment involves time and energy over and above the normal work load because it is up to women within the institution to re-educate by challenging many of the traditional male-centered perspectives in any faculty within the institution. To attain validity in this process, our knowledge and technical background within the faculty must prove to be high in standard and then the challenging process must be reinforced with a wide variety of references. This always entails extra work and a sense of pride in what we are working towards, especially when our ideas are not

always considered or accepted. Here, Latham highly recommends the publication, *Feminism in Canada*, as a tool in our "academic guerilla warfare."

Professor Latham pointed out that men are still "the gate keepers" of information and our problem is still a matter of integrating concepts of women into the curriculum while men remain the gate keepers.

Although the task seems overwhelming, Latham urges women not to become "branch-plant feminists." She emphasized the need for women to specialize and to become proficient in their field so that changes can be made by more women. In the long run, such challenge and change will cover a wider scope.

As this process takes place, my concern for women in post secondary institutions centres on feelings of isolation while working within the system. Women must remember to keep communication open across fields of study so that gaps are bridged and a network continually grows to provide a strong basis for change. The interrelatedness of our information, once it is shared, breaks down the barriers that have prevented women from entering the curriculum with their perspectives in tact.

## Wands and Webs

by Mara Meshak  
"Listen to the words of the Great Mother, who, of old was called Artemis, Astarte, Diana, Melusine, Aphrodite, Isis, Cerridwen . . ."

If these names re-awaken vague memories within you, sounding lost chords of feeling and meaning; you are probably responding to some deep collective memory of the religion of the Great Goddess. She was called by a thousand names and venerated in a thousand forms when civilization was young and human beings still experienced their sojourn on Mother Earth as miraculous.

The religions of the "father" gods brutally suppressed the joyful Goddess religions and substituted a series of punitive, guilt-ridden, life-hating cults with crucifixion, inquisitions, holy crusades and tribunals. Throughout these patriarchal times, women have remembered the Mother Goddess through a yearly cycle of simple household rituals. Did

you know, as you colored Easter eggs with your mother or teacher, that you were invoking the goddess Oestera with her ovary-ripe eggs? Or that as you masqueraded as a witch or goblin at Halloween, you were recalling Hecate, the grandmother of ghosts? At Christmas/Hanukkah when you lighted candles or placed shining balls up on the tree, did you realize that you were welcoming the return of Lucina, the warm goddess of the winter solstice sun. Women have continually woven the thread of life and hope through the holidays of the year, cooking wonderful feasts and sharing these traditions with their children. On March 20 of this year, spring returns to the north as the sun crosses the equator and the days begin to lengthen. This is traditionally a holiday celebrating the reunion of mother and daughter, Demeter and Persephone in the Greek myth. The young Persephone was abducted and raped by the aged patriarch of death, Pluto, and imprisoned by him in the under-

world. Her distraught mother, Demeter, after searching everywhere for her daughter, withdrew her fertility from the earth, forcing the male gods to relinquish her daughter for at least part of the year. When mother and daughter are reunited at the time of the vernal equinox, spring returns to the world and green sprouts appear. In many cultures, women exchange herbs and young plants for the garden on this day, signifying new life arising from the old. As part of your personal ritual you may want to visit a granny friend, mother, or elder sister. Gather an armful of pussy willows for her; the silky grey catkins will become green buds within a few weeks. Bring a friend a pot of primroses for her garden or some herbal tea (sassafras is also a good spring tonic) for a sick friend who is feeling the dregs of winter. Invite a circle of friends over for a Green Goddess potluck! In these simple ways, women continue to re-affirm life as part of the ritual of the Goddess, preparing a way for her return.



## Probing the Paradox of Female Depression

by Pam MacKenzie

Depression affects a significant proportion of women at some time in their lives. Although little research has focussed specifically on depression in women, there are theories regarding why more women are depressed, or report themselves to be depressed, than men. The literature indicates that there may be endocrine susceptibility and that social roles and learned helplessness may be contributing factors.

A specific area of concern is ego

development in girls (often only available in the unconscious) and constructions of self-image and personality developed during early interactions with parents. Are women more directed towards connectedness with others and is a lack of connectedness a contributing factor in depression?

Severe depression is sometimes accompanied by a complete paralysis of will, leading to almost total immobility associated with passive resistance to intervention by others. Depressed people may

withdraw from social activities which leads to boredom and loneliness. Negative feedback or lack of reinforcement very often leads to feelings of lack of competence in the physical and social environment. In a society which values competitive striving and achievement, a person may learn that it is unacceptable not to be highly competent or not to have control. A.T. Beck sees loss of motivation as a result of hopelessness and pessi-

CONT. ON PAGE 3



## Garment Workers Started it All!

International Women's Day began March 8, 1908, when women garment workers in New York's Lower East Side marched in the streets to demand an end to sweatshop conditions such as those that killed 128 women in a fire at the Triangle Shirtwaist Factory. Since 1975, International Women's Day has been seen as a day for women to meet, demonstrate, celebrate, and organize to bring about the goals of equality between men and women, integration of women into economic development, and to the promotion of peace.

# International Women's Day . . .

*a celebration of women*

## 3RD ANNUAL FILM FESTIVAL

### WEDNESDAY/MARCH 12

12:30

#### ANNAPURNA: A WOMAN'S PLACE

45 min.  
Documents the first American Women's expedition in Annapurna I in 1978. Depicts the planning, the hard work, the excitement, the tensions and the will power involved at each stage of the climb. Records the moving memorial to the two lost climbers. Captures the indomitable spirit of the climbers and the glory of their achievements.

1:20

#### ALMOST GIANTS

24 min., 33 sec.  
A behind-the-scenes look at the training process of Canadian women gymnasts.

1:45

#### 4209/0175 WOMEN & SEXUALITY — A CENTURY OF CHANGE

36 min., Altana Films  
As recently as a generation ago, sexual attitudes largely reflected Victorian values. The film examines those attitudes, why they came about, and how they fit into the social and economic structure of nineteenth century society. Past attitudes are compared with views of the present as articulated in personal comments by women sensitive to the sexual issues and dilemmas of today. Blue Ribbon Award Winner in The American Film Festival, 1979

2:20

#### 1985 THE TOUCH FILM

22 min.  
The touch film with Dr. Jessie Potter deals with the impact of human touch on our lives from birth to old age. Through dramatizations and true-to-life scenes, Dr. Potter's warmth and insights show the emotional and physical benefits of touch as well as the consequences of lack of touch.

2:50

#### SIZE 10

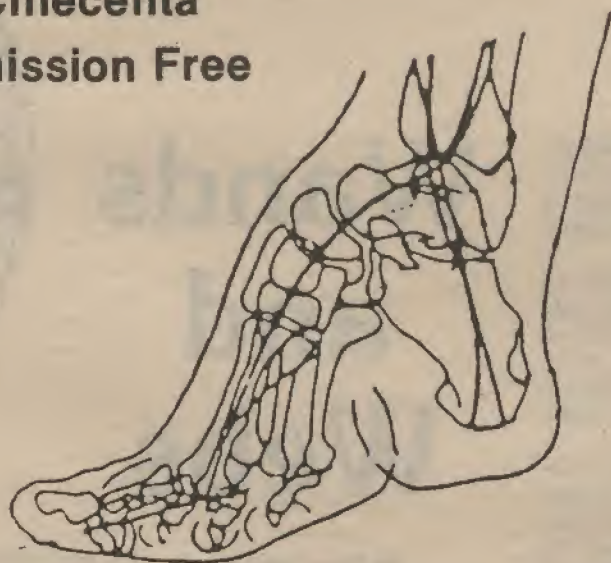
18 min., colour, 1978  
Susan Lambert & Sarah Gibson  
See 10 shows us how women's body image has been formed and deformed by advertising and sexism. The film raises discussion about body image, sexuality, society's conditioning of what women should look like, pressures on girls and women to conform, and the fashion industry's profits from our insecurities. Blue Ribbon Award Winner in The American Film Festival, 1979

3:10

#### ABORTION: STORIES FROM NORTH & SOUTH

54 min., 50 sec.  
Women have always sought ways to terminate unwanted pregnancies despite powerful patriarchal structures and systems working against them. This film provides an historical overview of how church, state and the medical establishment have determined policies concerning abortion.

- March 12 13 14 1986
- At Cinecenta
- Admission Free



### THURSDAY/MARCH 13

12:30

#### NEVER GIVE UP — IMOGEN CUNNINGHAM

28 min., 1974  
Imogen Cunningham talks about her living through half the history of photography. Shows her pictures, philosophy, and insight into photography.

1:00

#### GEORGIA O'KEEFFE

60 min., 1977  
Artist Georgia O'Keeffe is interviewed and photographed at her home in Abiquiu, New Mexico, where she talks about her life and her work. Old photographs, scenes of the New Mexico countryside, and displays of her paintings are interspersed with the narration. As a woman, she has projected an image of courage and quiet passion.

2:05

#### FRIDA KAHLO & TINA MODOTTI

29 min., 1983  
This film is about two women artists, Frida Kahlo and Tina Modotti, who lived and worked in Mexico during the period of the "Mexican Renaissance." This film shows how, as both women and artists, they reached in contrasting ways to the pressures and opportunities of Mexico in its post-revolutionary aftermath. The problems they faces are those which still concern women artist today.

2:35

#### MARGARET LAURENCE, FIRST LADY OF MANAWAKA

52 min., 52 sec.  
One of Canada's most celebrated authors, Margaret Laurence was born in a small Prairie town in Manitoba. The images of her small Presbyterian home town still haunt her, as they haunt the characters whom we meet through readings from her work by Canadian actress Jayne Eastwood.

3:35

#### THE MAGIC QUILT

12 min., 52 sec.  
Using a combination of live action and animated embroidery and applique, the film celebrates the magic of Canadian landscapes and people, while noting the tensions and conflicts inherent in this diverse country.

This year's Film Festival is a product of the UVic Women's Centre. Many thanks to Sylvia Tebbutt, Lorie McLeod, Anne Swannell, and those who helped behind the scenes. Joyce Jellies from the Audio-Visual Department gave incredible support and guidance. Thank-you Joyce for booking films and helping with the program.

### FRIDAY/MARCH 14

12:30

#### RUBBLE WOMEN/TRUMMERFRAUEN

16 min., 1985  
"They did not join the work force, they were the work force . . ." (Eva. G)  
40 years ago the women of Berlin cleaned up one of the largest man-made messes in our history . . . The Rubblewomen/trummerfrauen takes a subjective approach to this fragment in women's history in the workforce. The complete reliance on eye-witness reports of the time in its use of the optically processed archival footage as well as remembrances, mirror the processed oral-history research.

12:50

#### CLASS OF PROMISE

44 min., 1985  
This thought-provoking film is about an elite group of women — graduates of the Masters in Business Administration program at the University of Western Ontario. Through the lives of recent graduates and current students, the film shows how the role of women has changed in recent years. It also looks at what it takes for a woman to advance in the corporate world.

1:35

#### FOR A WOMAN IN EL SALVADOR, SPEAKING

7 min., 30 sec.  
Sara Halprin for AMES — Women's Association of El Salvador  
This unusual and dramatic film conveys the force of events in El Salvador as they impinge on one woman's life. Dancer/sign artist, Susan Freundlich, interprets with sign language, the poem read by Carolyn Forché in English and Yanira Chacon in Spanish. The film reaches out in three languages addressing the challenging question of how to speak the unspeakable.

1:45

#### FOOTBINDING

6 min., 1978, Laurie Meeker  
This film combines a re-enactment of the footbinding ritual with historical stills and contemporary footage to explore the dynamics at work which force women to accept male defined standards of beauty across historical and cultural boundaries. The film makes a connection between the mutilation of Chinese women's feet and similar painful or damaging fashion trends today.

1:55

#### COWS

3 min., 1981, Alexis Krasilovsky  
This film suggests through metaphor that women need to stop being wry ruminators of pre-digested fodder parcelled out from the "given order" to produce and reproduce for conventional consumption. It is hinted that women might break out and aggressively seek new and greener pastures for themselves in the world; an amusing, and pointed short film.

2:00

#### BRIDAL SHOWER

22 min.  
Guaranteed to give you a new perspective on this still current women's ritual!

2:30

#### MARGARET ATWOOD: ONCE IN AUGUST

57 min., 25 sec.  
In a quiet encounter on Atwood's island retreat, the film's director seeks to discover what shapes this celebrated writer's fiction, what motivates her characters, but finds that for Margaret Atwood an enigmatic distance separates the life of her art from the art of her life.



# Female Depression

mism. If a person expects a negative outcome from behaviour there will be little internal stimulation to do anything.

From historical theories regarding the symptoms of depression, some recurring themes emerge. They reveal that the loss of a loved one or dependence on others for sense of self may be a contributing factor in depression. The lack of a feeling of security, accompanied by feelings of helplessness, hopelessness and powerlessness are also important features. Severe depression can result in the lack of will to act and a perception of hopelessness and pessimism for the future. Recent research has focussed on how and why some women fail to establish a firm sense of their identity and why it is that the depressed woman may perceive herself as inferior or interpret events based on this perceived sense of inferiority.

Some feminist therapists have formulated, through their therapeutic practice and research, causative statements accounting for the severe impairment to emotional well-being typified in depression. In *Outside In, Inside Out* (1982), Luise Eichenbaum and Susie Orbach underscore in their psychoanalytic method, the critical nature of early family experience in forming women's psychology. The unconscious is the intra-psychic reflection of child-rearing and gender relations. "... consistent love, appropriate nurturance and setting of boundaries create a sense of psychological well-being within the infant". A positive sense of self and of self-love develops from the formative relationship with mother and father.

If a child feels insecure in its relationship with mother, separation and a sense of individuality may not occur. Without a feeling of sufficient warmth and love, a child is not able to achieve psychological separation from the mother. An unsatisfactory relationship with mother can lead to anger turned in on oneself, resulting in a poor sense of self.

When the need for love is repressed, it may manifest itself in feelings of futility and hopelessness. Defences occur, so that when a woman states she does not need or want relationships, what she really feels inside is tremendous neediness and yearning for nurturance. Eichenbaum and Orbach feel that there are different expectations of girls and boys which the child learns, so that the attributions we associate with femininity and masculinity are cultural constructions.

Women have internalized the belief that their status and sense of self should be defined in terms of

**connectedness** to others. A woman looks to a man to give her an identity and a purpose. A woman on her own is not regarded as a positive person. Women are expected to care for their husband and children, and encourage others to satisfy their needs. A woman's own needs may become secondary or entirely hidden.

**A mother brings a girl up to be like her, but a boy is taught to be other: like a man.** Women learn that it is not good to feel complete, substantial or good in themselves. They feel that it is inappropriate to strive for independence, and at the same time, it is not alright to seek nurturance from others. A mother has often had to curb her own desires and needs and this is projected on to her daughter. Both the needy and the independent parts of the mother and daughter are hidden and felt to be wrong. Girls are encouraged to look to a man to have their emotional needs met, but, there may be an implicit suggestion from mother that men are unable to be adequately nurturing.

A girl identifies strongly with mother, so that separation in adolescence is concomitant with pain and anger. Mothers may also find it difficult to separate from daughters because they do not have a clear, separate sense of identity other than the role of mother. The distinction between mother and daughter is blurred.

Carol Gilligan provides a theory of women's psychological development in her book *In A Different Voice* (1982). She feels that great value has been placed in psychological theory on the ability to achieve individuation and individual achievement, and that maturity has been equated with personal autonomy while concern with relationships appears as a weakness of women rather than as a human strength.

Attributes considered necessary for adulthood (autonomous thinking, clear decision making and responsible action) are associated with masculinity and considered undesirable attributes of the feminine self.

Women repeatedly make moral choices based on care and relationship. This indicates that women, in their development, have been taught to place relationships first. What happens, then, if there are no relationships, or if relationships are unhappy? Women are not enculturated to develop rules, or to think in terms of universal principles of justice which may provide them with an autonomous sense of self.

**Pam Mackenzie is a UVic graduate student currently involved in research into female depression for her Master of Psychology degree.**



Drawing by  
Rose Spahan  
Fine Arts, Year 2

## Bill C-31 Only Partial Victory

by Catherine Lang

Native women in Canada only achieved a partial victory in their fight against discrimination when Bill C-31 was made law in June 1985. That was the theme of a speech by Ms. Ardyth Cooper, President of the Professional Native Women's Association, during UVic's Native Awareness Week in January. "Ending discrimination on paper doesn't give equality," she said.

About 30 people came to hear Cooper explain how Bill C-31 changed the discriminatory section in the Indian Act and how it still fails Indian women. Under the former legislation, a status Indian woman who married a non-Native man ceased to be an Indian in the government's eyes. She could not live on her reserve or receive any of the medical/dental benefits that federal status Indians are entitled to. Her children were also denied status.

Conversely, an Indian man who married a non-Native woman retained his status, and his wife and offspring were granted full status. Cooper said that research on the history of the discrimination clearly shows how colonial attitudes enforced the belief that lineage must be passed on through men. "The principle that an Indian woman is different from an Indian man is wrong," she said.

Under the new legislation, Indian women who lost their status through marriage can apply to have it reinstated. Any Indian woman who now marries a non-Native man retains her status. A white woman who gained status before the law changed does not lose it, but a non-Native woman can no longer gain status through marriage.

It was the least the government could do, said Cooper, adding that

the former legislation was in contravention with the United Nations. "Essentially, it brought Canada into the letter of the law and into a less embarrassing position," she said.

However, Cooper warned that attitudes which underlay that discrimination go back 114 years. She fears the effort which brought about the change in The Indian Act will dissipate and Native women will stop their fight against discrimination.

One of the main problems, according to Cooper, is that Native women need to have better representation on their band councils.

"Native women are restricted in having a voice in the affairs of Indian communities," she said. She explained that to vote or run in a band election, one has to live on the reserve. In addition, the band council determines who is eligible for band membership.

For those women who were ostracized from the reserve because they married a non-Native man, the problems of returning can be overwhelming. Cooper said there is a tremendous strain on housing, and women and their families sometimes face hostile band councils as a result. She anticipates many disputes will end up in court.

Cooper wants to see her people continue to fight this on-going struggle against discrimination. She credited non-Native women's groups who fought with perseverance for Native women's rights. In fact, she feels non-Native representation was a stronger force than the Native voice in provoking the recent change in The Indian Act.

Native women have yet to find their voice, caught as they are between the former Indian Act and the power of band councils to decide who will and who will not live on reserves.

# native women in Canada

CANADA  
Oxfam



## A South African Woman Speaks

A link between the women's struggle here and the one occurring in South Africa will be provided at a public meeting to be held at UVic. The meeting on March 10th at 12:30 in Clearihue A106 will feature Jesse Duarte, a woman ac-

tivist from the Federation of Transvaal Women, who will be here as part of an OXFAM sponsored tour of Western Canada.

OXFAM spokesperson, Lynn Hunter, said "our people in South Africa are very cautious of releasing any biographical information on Jesse Duarte which may prevent her from getting out of the country." Hunter went on to say, "what we do know is that Jesse has been chosen for this tour because she is very good at explaining the depth of the struggle currently underway." Hunter explained that the

Federation of Transvaal Women in an umbrella group of women's organizations and that women's organizations are in the forefront in the fight for justice in South Africa.

Women organized themselves to resist the accelerating policy of apartheid which so brutalizes the people of South Africa in actions such as forced removals and the destruction of squatter camps. Women resisted these actions as well as the use of the contraceptive Depo Provera on women who are forced into refugee camps. These additional oppressions of

separated families, forced removals, controlled movement of labour, restrictions on access to jobs, education and health care on top of their own specific oppression of being black women in a society dominated by black men has developed a greater capacity for defiance and endurance.

Jesse Duarte is coming directly from this struggle. This is the reason that OXFAM feels it is so important that women here have an opportunity to hear her and speak with her.



# Calendar

## INTERNATIONAL WOMEN'S DAY

March 8th, Saturday

### WOMEN'S DAY PHOTO EXHIBIT

March 8th, 4-8 p.m.

Victoria International Women's Day Committee is sponsoring a photo exhibition on the theme of "A Day in the Life of a Woman." Photos will be on display at the celebration being held at the James Bay Community Centre.

## WOMAN TO WOMAN

Saturday, March 8th, 8:30 a.m.

An information day for women being held by the Junior Services League of Victoria at Camosun College. Preregistration required through the League: 3915 Ascot Dr., Victoria, V8P 3S2. Fee: \$4.00/workshop for members and \$6.00/workshop for others.

## INTERNATIONAL WOMEN'S DAY — EVENTS

Saturday, March 8th, 4:00 p.m. - 9:00 p.m.

Potluck dinner and talk by Jesse Duarte, a member of the Federation of Transvaal Women affiliated with the United Democratic Front. Jesse Duarte is sponsored by Oxfam and will speak on South Africa. There will also be entertainment, photography and group displays. James Bay Community Centre.

## JESSE DUARTE — SPEAKING ON SOUTH AFRICA

Monday, March 10th, 12:30 - 1:30

South African speaker Jesse Duarte will speak at UVic from 12:30 - 1:30 in Clearihue A106.

## UVIC'S INTERNATIONAL WOMEN'S FILM FESTIVAL

Wednesday, March 12th, Thursday, March 13 and Friday, March 14th, 12 - 4 p.m.

The UVic Women's Centre will be holding a film series from 12 - 4 p.m. at the Cinecenta.

## MAX DASHU — A SLIDE LECTURE ON "WOMEN OF POWER"

Wednesday, March 12th, 7:30 p.m.

Max Dashu is an independent researcher of women's suppressed histories will show a 90 minute slide show called "Women of Power." It will take place in Begbie 159 at UVic. A potluck social, sponsored by the Political Science Women's Caucus, will directly follow the talk.

## WOMEN AND SPIRITUALITY — CONFERENCE

Friday, March 14th to Sunday, March 16th

A conference focusing on all aspects of women's spirituality. It will be held in Seattle, Wa. at Antioch University. For more information contact the UVic Women's Centre.

## UVIC WOMEN'S CENTRE COLLECTIVE

Wednesdays at 12:30 p.m.

Weekly meetings at the Women's Centre, SUB

Wednesdays at 1:30 p.m.

Women's Support Group meets at the Women's Centre, SUB.

## STATUS OF WOMEN action group

Thursday Nooners

Room 213, 620 View St., Victoria

Upcoming presentations:

March 6th, 12:00 noon to 1:00 p.m.

"They Work Hard For Their Money: Women in the Sex Trade — a new video produced by Women Against Pornography."

March 13th, 12:00 noon to 1:00 p.m.

The Segregated Labour Market, discussion led by Stella Lord.

March 20th, 12:00 noon to 1:00 p.m.

Sexism (even) at University, discussion led by Lynn Hunter.

April 3rd, 12:00 noon to 1:00 p.m.

Introduction to the Theory and Practice of Self Defense.

April 10th, 12:00 noon to 1:00 p.m.

Liking Our Bodies the Way They Are, discussion led by Susan Slatkoff.

## "THE GODDESS WITHIN" SLIDE PRESENTATION AND WORKSHOP

Friday, March 21st, 7:30 p.m.

UVic Begbie 159

Slide Presentation which is preparation for the Sat. workshop. Cost — \$5 (students and unemployed \$4)

Saturday, March 22nd, 10 a.m. - 5 p.m.

at Unitarian Church Lounge; 106 Superior St.

Workshop conducted by Ann Rosemary Conway — painter and teacher. Bring potluck dish for lunch and a notebook. Cost for workshop — \$30 (\$25 for those attending slide show). Information — Dorothy Livingston: Ph. 386-7977.

# BOOK REVIEW

## Rubyfruit Jungle

by Bev Cooke

Everywoman's Books Collective

### RUBYFRUIT JUNGLE

by Rita Mae Brown

Bantam Books, 246 pages, \$4.50

*Rubyfruit Jungle* is a delightful book. Its main character is Molly: gutsy, full of life and fight and battling her way through life as an acknowledged deviant. Besides being lesbian, Molly is also a non-conformist, determined to do things her way.

The story revolves around Molly's life from about age 10 to mid twenties. She is raised in a dirt-poor family in the south central U.S., and is as tough a fighter as any of the boys in her town. Eventually her family moves to Florida where she finally gets a chance to be someone other than just another girl in just another village. She earns every accolade that is bestowed upon her and eventually makes it to college to become a film director. It blows up in her face, however, when she and her lover are indiscreet.

Expelled from the state college, she makes her way to New York where she lives in a tenement and works her way through film school. The story ends with her graduation from this film school, with highest honours.

Along the way she meets interesting people and becomes entangled in several affairs, usually with unadmitted lesbians (as opposed to one or two "out of the closet" lesbians), with predictably problematic results. All of the characters are well drawn and human, rather than simply wooden figures for Molly to act against. Indeed, some of the funniest bits in the novel involve secondary characters.

Upon a first reading, this is a fun-

ny and refreshing book. After a second reading, however, it pales a bit. Molly's story takes place predominantly in the fifties and early sixties which is not a time noted for its tolerance of sexual differences. Not only does Molly have to fight the fact that she is an unusual woman in a man's world, she has to fight to be left alone in her choice of sexual partners. All well and good, so far.

But Brown takes Molly's "gutsyness" too far. The reader is not allowed to see that Molly is vulnerable when it comes to sexual preference. She is kicked out of college and her mother disowns her when her sexual orientation becomes public knowledge. From the glimpses Brown has given us until this time of Molly's hurt, the reader expects more hurt and bewilderment than is shown. Molly acts upon the world, but does not seem to react to it, except sporadically. She is not wounded when her college lover is forced to break up the relationship, nor is there any perceptible reaction to her losing her dream of bettering herself and the world.

Other than this one major flaw, the book is highly enjoyable, and worth reading a second time. Brown captures the voice of Molly at different ages very well and the reader is fully on Molly's side through the entire novel. She also captures the feelings of the town in which Molly is born. The dustiness and futility of life for dirt poor Americans is strongly conveyed in the early parts of the book; along with the hot, sunny climate of Florida and the dirty, gritty, exciting realities of New York.

Molly is definitely a good person to get to know.

# ideas

*I am not afraid to trust my sisters — not I.*

Angelina Grimke (1805-1879)

Helmer: *Before all else, you are a wife and mother.*

Nora: *I don't believe that any longer. I believe that before all else I am a reasonable human being, just as you are.*

H. Ibsen, from *A Doll's House*

*"Too long the theory has prevailed that when other more pressing issues of politics and peace are dealt with, then humankind will be able to turn to the needs of women. The challenging idea of our times is the determination to build a world less divided between rich and poor, the weak and the powerful... true development, just development, cannot happen when the needs, talents, and potential of half of the world's population are seen as secondary and marginal."*

A. Anand,  
*Rethinking Women  
and Development: The Case  
for Feminism*

*"Women are reclaiming their right to participate actively, on an equal footing with men, in all the tasks of production, organization and planning."*

Organization of  
Mozambican Women

*... the emancipation of women can only come with a change in the social structure which frees men and women alike.*

Hsiang Chin-yu (1910-1927)

## Letter to the Emily:

While walking to the basement of the UVic library, I noticed the enclosed travel ad poster ("Bustloose"). I could not believe that such a suggestive and exploitive poster would be posted in a place of higher learning. It greatly disturbs me to see such blatant use of sex for advertising purposes. Surely it is not necessary to have scenes of women attempting to strip a male and some with women in bikinis with wet T-shirts exploitively displaying their bodies to simply catch the eye or sell travel tickets. I do not mean to come across as a prude, however, I simply ask, "Is this exploitation of women and sex necessary?" I firmly believe it is not. I bring this to your attention in hopes that more people will see this and bring an end to exploitation and senseless misuse of sex simply to sell.

Yours sincerely,  
R. Mullonero



## SUNSHINE'S

### DINER

HOME COOKED VEGETARIAN FOOD

Soup, Sandwiches, Salads, Nut Burgers, Desserts, Muffins

Dinner Entrées Served Wed. Through Sat.

Mon. - Thurs. 10 am - 8 pm    **LICENSED**    1219 Wharf St.  
Fri. - Sat. 10 am - 9 pm    381-5331  
Sunday 12 noon - 5 pm

# the Emily STAFF BOX

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